

/284 cont./

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794 I pass the constructions that are inhabited by the present
foqra, administrators, rather than holders of the benefic power,
above all devolutionaries of the "benefice" tisura. Made of
stone arranged in a straight line, on two and sometimes three
stories, in joined assemblages, according to the powerful tech-
niques of the mountain, they present nothing remarkable, except
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173 for their paradoxically urban aspect. However, as this small
group materializes and exploits the tradition of the sanctuary, it
will not be useless to investigate the oral chronicle concerning it.

It is composed of three families: the a. H'ammo, the a.
Ali, and the a. Lh'sen, besides the habitual fringe of allogenes
and refugees. The reduction of the effective force of the latter
[784] two families in relation to the first is attributed to a curse that
the saint cast upon them as penalty for an ambush in which they
traitorously massacred the a. Musa. They had invited them to a
tiwilt, "banquet-palaver." Having led them into a room up-
stairs, below which they had piled stalks of maize, they smoked
them out. The unfortunate ones who jumped out the window
were slain. Only one escaped. Even he was killed farther away.
[21] Thirty-three slabs, each representing one of these human lives,
have been, it seems, imbedded since then in the ceiling of the
maqura of a mosque at T'abya. Magic and official cult are
joined here with cantonal patriotism.

[784] /285/ What the saint is punishing in the case at hand is not
only the treachery of the two families, but the crime, whose
victims were pure descendants of the royal line. A coincidence
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[778] to think about. Quite naturally this leads one to investigate as to
whether there are not other characteristics that can be revealed
by an examination of the places and which would put one on the
same track. First of all, this sidi bu Lqnadel, "the saint with the
[619] candle ends," corresponding in Berbère /Berber/ to a bab n-tfawin,
[634] which would also signify "the man with the proofs," would be
none other than H'addo, the eponym of the a. H'adduyws of the
highest valley, founder of the medieval dynasty. One bestows on
[796] him each year no more than a little merrymaking: barely a few
[443] cooked chickens, which the children eat. But three generations
[692]